THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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MESSIAH'S APPEARING.

No. II.—THE GENTILES RECEIVE MESSIAH'S FIRST APPEARING.

"I say, then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles."—PAUL.

There can be no doubt that God from the beginning understood that the Jews would reject Messiah at his first appearing. Granting the very evident fact that he did foreknow this, the following points seem certain:—In the first place, God designed to turn the Jews' rejection of Messiah to the fulfilment of some glorious purpose in the Divine scheme of salvation; and in the second place, he has provided for a greater appearing of Messiah, which shall cover the sins of the chosen seed, fulfil the covenants made to Abraham, Isaac, and Jacob, and bring the earth under Messiah's millennial reign. No consistent believer in Christ will doubt this, and every true teacher of biblical theology will feel certain upon these points.

We may, then, consider it certain, in the case of Israel's rejection of Messiah, as in all other cases, that God, through his Christ, will make the wrath of the wicked to praise him, and the antagonism of Satan to bring at once greater glory to his name and broader salvation to mankind. Such has been and will more fully be the results of the Jews' rejection of their King. Through this rejection, the dominion of the Messiah of Israel was extended also to the Gentiles, while it made his mission more potent and saving, and put salvation within the reach of every son and daughter of Adam. Thus were the entire series of Jehovah's purposes extended, and thereby will the consummation of those vast purposes become more glorious.

Now, it should never be forgotten, but be thoroughly understood and borne in mind by every intelligent believer in Christ, and by every student of the Scriptures, that salvation, blessing, and Priesthood come of Israel, and that Christ, the Saviour of the world, is of the chosen seed. It will be remembered by every Bible reader that God made a covenant with Abraham, and by an oath decreed that in his seed all the nations of the earth should be blessed. To Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, concerning the flesh, Christ came, who is over all, God blessed for ever." (Romans ix.) "Now to Abraham and his seed were the promises made. He

saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." (Galatians iii.)

In these passages of Paul's Epistles several facts are marked—namely, that the "adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" pertain to Israel; and that these are not of the "law," being "confirmed before of God in Christ to Abraham four hundred and fifty years before the law."

There could be much said concerning the covenants and blessing made to Abraham, Isaac, and Jacob not being at all dependent on the law of carnal commandments, which was given, through Moses, to Israel, because of unbelief, to be as a schoolmaster to bring them to Christ, or Messiah. There could be much advanced to prove that the proper religion of Israel, which Jehovah would have established among the chosen people, but for their unbelief, was the Gospel of faith and covenants and blessings and Priesthood and heirship and election and grace; and that all this was through Christ, or the Messiah of Israel, and all depending upon his appearing and mission. Everything pertaining to Israel, whether of institutions, Priesthood, offerings, or destiny, has some reference to Messiah's mission; and all will be worked out by Messiah's appearing, and consummated and perfected during his reign. This the people of Israel, even to this day, fondly believe; and though they rejected Christ at his first coming, and though the most glorious part of Israel's destiny is dependent on his second coming, yet the fact of the case remains, that all that pertains to Israel has reference to Messiah's mission and appearing. The very mission of Messiah, with all its glorious results, actually grows out of Messiah's appearing; that is to say, they will either grow out of his first or second appearing.

Even as it is with Israel, so is it with the Gentiles. Whatever comes to them of salvation, Priesthood, and Gospel,—whatever comes of God is through Christ, and is dependent on Messiah's appearings, out of which grow his wondrous mission of redemption and his universal dominion which will be brought about during the glorious millennial period.

Now, in fact, it is faith in these appearings of Messiah, and in the missions which grow out of these appearings, which in reality constitutes the people and Israel of God. This is true both of the Christian Gentiles as the adopted children of Abraham, the father of the faithful, and of the literal seed of Israel, when true to their national faith, and representing legitimate children of the great Patriarch. To claim to be a Christian, without believing in the first coming and mission of Christ, would be trifling; and no Jew could be considered a true Israelite who did not believe in the Messiah that shall come, and who is not looking forward to that coming as the hope and salvation and restoration of Israel. The Church and people of God, then,—the spiritual and literal children of Abraham, are properly built upon faith in the appearings of Messiah, though the faith of the Gentiles points generally to his first coming, while that of the Jews looks forward to what in reality is his second coming. Moreover, faith in Christ and his appearings was the rock upon which the Church and people of God were built, even up to the days of Abraham, the father of the faithful—the great Patriarch of the Church. "Abraham believed God, and it was accounted to him for righteousness;" and the covenants, promises, inheritance, Priesthood, faith, and Gospel were not of the law, but growing out of the missions and appearings of Christ; and the covenants, inheritance, blessings, &c., were confirmed in Christ to Abraham four hundred and fifty years before the law. The law was given as a schoolmaster to bring Israel to Christ, that they might be justified by faith in Messiah and his appearings, and in the Gospel thereof, even as Abraham their father was justified; and having rejected their Messiah at his first appearing, it would not be too much to affirm that Jehovah gave them the schoolmaster of judgments and his displeasure to bring them to Messiah at his second appearing, when they shall be saved and comforted.

But it was the design and purposes of God to extend salvation to all mankind, and make the Messiah of Israel also the

Redeemer and hope of the world. Thus will be fulfil the promises and covenants to Abraham, that in his seed should all the nations of the earth be blessed. Now, this had to be effected by the Gentiles receiving the mission of Messiah and his first coming, even as the salvation, glory, restored nationality, and dominant power of Israel will be worked out in the dispensation of his second coming. The Gentiles, then, had to receive salvation and justification through faith in Messiah's appearing and mission, and their blessings and salvation and adoption stood marked particularly to the dispensation of his first coming; for then was a dispensation of grace given to the Gentiles. "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham." "That the blessings of Abraham might come unto the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Epistle to the Galatians.)

But before the first coming of Christ, or Messiah, the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God." (Epistle to the Ephesians.)

But this dispensation of grace to the Gentiles, and their admission into the household of faith, through receiving Christ at his first appearing, was not generally understood by Israel; nor, perhaps, did the Saints of older times clearly understand the matter. Paul says that "in other ages" it "was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the gentiles should be fellow-heirs and of the same body and partakers of his promise in Christ by the gospel." Neither, perhaps, was it so clearly understood in older times by more than a very few of the greater Prophets that Israel would reject Messiah when he came, and be broken off and cast away, in consequence; and that, through their breaking off, the Gentiles would receive Messiah and be grafted into their place. But they did predict many events connected with that great and glorious coming which would fulfil the chief promises and covenants made to the chosen people, and give to Israel the dominant nationality, and to Messiah the dominion of the world. They dwelt much more extensively and strongly on Messiah's second coming than they did on his first appearing. This we shall see in No. III. of this series. Nevertheless, there was an appearing of Messiah to take place previous to that glorious appearing when he shall restore the kingdom to Israel and reign with his Saints a thousand years upon the earth. This first appearing the Gentiles received, even as Israel will receive his second appearing. Indeed, although God did not put into the Jews a wicked, murderous spirit to crucify his Son, and although he did not make them unbelieving and stiffnecked, yet their rejection of Messiah fitted his purposes, and was in strict accordance with his grand designs. Jesus the Christ, or Messiah, having come to his own and been rejected of them, God, to answer his many purposes, of which human understanding knows but little, could in justice cast off Israel for a period, and receive the Gentiles into the covenant of the Gospel; and thus the wild olive branch became grafted into the good olive tree. But Israel stumbled, not that they should fall, but rather that "through their fall salvation might come unto the Gentiles," by their receiving Messiah's first appearing. To use the words of Paul concerning Israel, we may say, "Now, if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness." In closing this Number, we might also add—And if the rejection of Messiah by the Jews brought such a terrible overthrow upon them, and such a long breaking off from the favour of God, while the receiving of Messiah's first appearing brought salvation, favour, and power to the Gentiles, how much more shall Israel's receiving Messiah at his second coming restore them and give them the great

blessings and destiny promised to them. And if Israel was cast away for rejecting Messiah's first appearing, how much more will God cast away the Gentiles, if they reject his second and greater appearing!

(To be continued.)

SIMPLICITY.

BY ELDER D. BONELLI.

So equivocal a language as the English contains many terms which admit of very different interpretations; and this ambiguity is very prolific of misunderstanding. The word "simplicity" belongs to this class of expressions. There is a kind of simplicity which is in nowise covetable, while another kind is highly recommendable. Of the first we shall not say much, while the latter must supply a subject for this article.

When the Redeemer sent his disciples on a mission to Israel, he told them, according to the English translation of the passage, (Matt. x. 16,) to be *wise* as serpents, and *harmless* as doves." The German version says—"*Seid* KLUG *wie die Schlangen und* EINFALTIG *wie die Tauben;*" which would, if literally translated into English, read—"Be *discreet* as serpents, and *simple* as the doves."

On another occasion, he desired them to become like little children, in order to be able to inherit the kingdom of God. He wished them to combine the greatest wisdom with the artless, natural, and genuine simplicity of innocence. Children, indeed, exemplify in their actions, plans, and in all their being, ere the tainture of the world's artfulness and falsehood overlooms their confiding innocence, that simplicity which is so admirable and so earnestly recommended by the Lord. In the years of childhood are the better powers of our being yet predominating, and the recently-incarnated spirit seems still to be susceptible of the calm and holy influences of the departed day of a prior existence in a brighter world. The innate creative qualities of the spirit shed a paradisiacal lustre over every subject that meets the gaze of the wanderer in this newly-opened existence. The purity of innocence leaves no room for suspicion; for the ability to suspect evil in fellow-beings is not acquired ere numerous proofs of its existence have been observed. The human mind is not naturally inclined to the discovery of evil, for it finds greater felicity in the genial feelings of universal love and confidence than in the occupation of finding out and obviating the consequences of the the failings of others, however necessary this may be; and it sorrows when accumulating experiences urge the sad necessity of distrust.

How sacredly we cherish in the deep recesses of the heart the sunny memories of the days of our own youthful innocence, when, rejoicing amid the circle of those we loved, we dreamt the world, with all its scenes and vicissitudes, but one great drama of ideal pleasures. It bore to us the aspect of an Eden, and we were yet ignorant of its shady side. Among the most pleasing recollections of a happy life, those are ever the dearest which reportray in vivid tints the scenes apprehended by the spirit in the days of child-like simplicity; for they were conceived most similar to the manner in which they were viewed by the immortals. In our "matter-of-fact" age, the consideration and portrayal of such and similar ideas are assigned to novelists, &c.; and the sapient man of the world smiles at what he calls "the foolishly built air-castles of an over-dieted imagination." If such things occur to his memory in silent moments, he thinks himself far wiser than he was then. No doubt he is wiser in many things, and *ought* to be. But the question arises—If he has gained since then, has he lost nothing? An answer, applying to most of this class, is readily found by a meditative mind. The acquirement of skill and discretion in the world's ways and manners, intermingled with the corruption of his own heart, and the stains of sin, has scared away from him that purity of thought and simplicity of heart which graced his earlier days, even as the fresh chill of the frost of an autum-

nal morning chases away the glorious verdure of the earth, or as the rude blast of November winds carries off the trees' fading foliage. Something valuable and essential has been gained, but a greater and dearer something has been lost. But neither the one nor the other alone can suffice to fulfil God's design in man's probation; for their joint operation is needed to accomplish it. John Huss, one of the forerunners of the Reformation on the Continent, who, one hundred years before Luther's time, died on the pyre for his faith, is reported to have said, concerning simplicity and discretion—"The one (simplicity) alone makes man an angel; the other (discretion) alone makes him a devil; and both together make him a God,—that is, they make him similar to Jesus Christ." However this may appear, (too cold, perhaps, for some ears,) it contains still a great amount of truth. Simplicity alone would certainly render man as unadapted for associating with this world as angels are; and this quality alone would never suffice to fathom and baffle all the devices which the great enemy of human redemption makes to ensnare the candidates of salvation. Discretion alone would effectually obliterate all the finer emotions of our nature, and transform a fair creation into a horrible den of deceptive, soul-destroying, diabolical exploits. But the aid of both will capacitate man to comprehend the purposes of God and the designs of Satan—the saving truths of heaven and the debasing falsehoods of the world and hell. He has enough of the heavenly in him to attract him to his spirit's home; and the views which the discretion and wisdom of the world will grant him of the opposite will enable him thoroughly to circumscribe and foil the plans of the wicked; and, comprehending the design of God when permitting the introduction of sin into the earthly paradise, he will take hold of the great plan of human redemption, and thereby secure all the advantages his probation was intended to confer upon him. There is an immensity of importance in the exhortation of Jesus to his disciples to unite these two great qualities; and its meaning is as comprehensive as the spirit of him who gave it.

As this subject is important, and its contemplation instructive in its all-comprehensiveness, so is it also in its relation to details.

In the delivery of the principles of God's Church, the Priesthood aim at that eloquence whose principal characteristics are "plainness and simplicity," because these features are the most essential ones in the communication of ideas; and, indeed, without them, nothing valuable can be done. The sublime truths of heaven cannot be embellished by human artifice; for they themselves are the sources of every glory; and he who can apprehend them in their unsullied purity, and whose intellect is brightened by their illumination, will, by delivering them in the plainest language, be their most successful promulgator. Experience bears testimony to this. But something might be said about the kind of plainness that is wanted. Some people speak very incorrectly, and their style and expressions are low and unbecoming; their discourses are nearly destitute of ideas and principles, and possess but little force and meaning; yet they will call their speaking "plain and simple." If we speak with that perspicuity that will forcibly and demonstratingly convey our exact meaning, then we can make pretensions to true "plainness," and the Spirit of truth will aid the hearer in understanding our communications, because they will be worthy of being understood. And if we are actuated in our labours solely by the generous desire to promote the interest of the work of God and to effect the salvation of humanity, by extending unto all who come within the reach of the influence of our communications the saving intelligence of the Gospel in its celestial purity, not permitting any interpretations of traditionary opinions to obscure their brightness,—if all the skill and wisdom we have gathered be held subservient to the *one* great purpose of the life of a representative of God, to aid in saving, redeeming, and exalting the fallen race of man, then may we hope to be rewarded with the praise that will be given to them who have in this particular exemplified the unison of the two great qualities which the Redeemer recommended to his disciples.

The first year of the Christian era commenced on the Jewish Sabbath, Saturday.

HISTORY OF JOSEPH SMITH.

(*Continued from page 24.*)

[August, 1843.]

Saturday morning, 13th. This morning the chief told me that, in consequence of being used in the manner I was, in coming to visit them, they had come to the conclusion that they would not let the same Indian go back with me that came with me, and that they had selected in the first council; but after more investigation, they concluded to make a new selection of men that would be more respectable, and could do honour to their nation, and have authority to act for the tribe; and it would be satisfactory to the whole nation, as the nation was much displeased with the conduct of Neotanah, and in council gave him a severe flegging, and said that he was not fit to go anywhere amongst the whites. They seemed to express much regret and feeling of sorrow that I had received such treatment from one that pretended to be a friend and an honourable man of the Pottawatamies; for they consider themselves honourable men.

While I now write, I have seven of the most honourable in the tribe around me—the head chief and his counsellors. One of them is aged; his head is silvered o'er with age: many a cold and wintry frost has made his locks to shake with chill. While in his prime, none could endure more fatigue, none whose constitution was stronger than his; but now, he says, he is soon to go and shake hands with the great Shaminyto (that is, God,) that made him, and had given him strength to hunt, and in war to fight his enemies. Here the old man would show the wounds received in battle, in fighting for his nation, his wife, and little ones. He said he never had fought but on the defensive. Ninety-eight years, as nigh as he can remember, he has seen; and now, he said, he wants to know how the Mormons worship the great Shaminyto different from what he did; if the best way, he wanted to get into it before he went his journey to see the great Shaminyto.

Sunday, 14th. There is no day known amongst these Indians. Every day is alike unto them. They have no day of the month, neither day of the week. All things move on one day after another. They count their months by moons, and twelve moons make a year. They can tell how many years they have lived in the west, and most of them can tell how old they are, &c.

Monday, 15th. This morning the Indians have arrived from Missouri, and brought an interpreter, and one to go to the East or to the Mississippi, to conduct me home and to see the big chief. Council is to sit at nine o'clock this morning; but, in consequence of the head chief's child to be buried this morning, council will be called immediately after dinner. The afternoon was spent in business matters, writing, preparing for the journey to Nauvoo.

Tuesday, 16th. This morning I went to see a squaw that was bit last night by a rattlesnake twice upon the top of her left foot. She was in great pain all night, her foot and leg very much swollen. In the afternoon, the Indians all met for worship and to prepare for drawing the blankets and money. They were as merry as bees in a hive, old and young, from the grey head to the suckling on a board. They held their meeting until one o'clock in the morning. Danced and prayed, and preached some.

Wednesday, 17th. They commenced again the worship about sunrise, dressed in the richest and best style possible, except some few who were employed in cooking for the rest. Here I will notice that the most profound silence and good order that I ever saw in any congregation whatever, small or great, was observed. All that is wanting to make them the happiest people in the world is the Gospel, a perfect knowledge of it, and to feel its power. Their sectarian creeds and ceremonies would go to the moles and bats soon. Although they labour with as much energy of body and mind, and have as much zeal as the Shaking Quakers, yet it is heathen worship, like all other sectarian societies. Their idea of the Supreme Being is much more consistent than many of the holy enlightened sectarians; for the Indians believe in the Great Shaminyto as having body and parts like unto a man.

Thursday, 18th. This morning we started for Nauvoo. A long and tedious journey to perform lay before us. We had no compass to steer our course by: the sun rising in the morning was our principal guide. Our course was due east. This course we intended to follow as near as we could.

The place we left, Belle Vue, or Mosquito Creek, is in the same latitude of Nauvoo; therefore, on our return, our course must be east; and this direction we followed until we came to the Keosoqua, on the Des-moines river. We travelled fifteen miles unto another Indian village, stayed all night; and

in the morning a council was called, and we stayed all day.

Friday, 19th. At this village we got some provisions cooked, and the chief's brother was sent as a delegate from this band. Our company now consisted of four Indians, one squaw, one interpreter, and myself, seven in number. The interpreter was a white man, half English and half French, formerly from Canada; and, since the last war, has lived with the Pottawatamies: married a squaw, sister to the chief, where we now are. We came to the conclusion to stay all day on Friday, because two of our horses went back to where we first started.

Saturday, 20th of August. Left this village at ten o'clock. Travelled all day until dark. Encamped on the battle-ground where the Sioux and Pottawatamies and sixteen of the Oneidas fought. I took up one of their blankets to ride on. We started the next morning as soon as it was light enough to see, to follow the trail.

Sunday, 21st. Came to the Naama river, or creek, at twelve o'clock. Stopped and took dinner on a high bank. On this stream, on either side, is a quantity of timber. Where we crossed is a beautiful mill seat, &c. Travelled until dark, and encamped in the weeds all night.

Monday, 22nd. We started at daybreak; went until twelve o'clock; stopped on the east bank of White Breast Creek, and took dinner. Here we found plenty of red plums, though not fully ripe; but my comrades dined heartily upon them. This was a good hit for me: when we came to eat dinner, they could eat but little. By this means I made out to get nearly enough to satisfy hunger, for I had eat nothing since the night before. We passed on until we came to English Creek. Stayed all night.

Tuesday, 23rd. Started about sunrise without breakfast. Travelled until two o'clock. Crossed the Desmoines river at Eddyville. There I bought a loaf of wheat bread, a loaf of sweet cake, and an apple pie, and went up on the side hill to the Indian Spring, and there we all took dinner. And this was a dinner indeed, good enough for the king. I thought the best that I ever ate in my life; but being so extremely hungry, it was delicious, &c. Came ten miles; stayed all night at Mosquito Creek; got two ears of green corn apiece and roasted them.

Wednesday, 24th. This morning we started at daylight, then ten miles from the old agency of the Sacs and Fox. We travelled twenty-five miles beyond the agency, which made thirty-five miles, then encamped for the night. Here we bought some bacon and half-a-loaf of warm wheat bread.

Thursday, 25th. This morning some rain and lowry. We took a bite, and then started for Nauvoo city; travelled until sunset, then camped in the woods about twelve miles from Nauvoo. We killed one grey squirrel, and eat a little dry buffalo meat, and lay down in the rain all night.

In the morning we got a few potatoes and boiled them. I killed two grey squirrels, and the squaw burned off the hair and boiled them. This we had for breakfast.

Friday, 26th. We travelled all day in the rain, and at night reached the Mississippi river, and encamped on the bank above the potter house.

I have seen much delightful country; but the prospect for bee hunting is not as good as I could wish.

[N.B. The names of places and distances were procured from the Indians, and are not accurate.]"

The Quorum of the Twelve met with the Saints in the Columbian Hall, Grand Street, New York, in Conference.

Meeting opened by prayer.

President Young arose and addressed the meeting in an interesting manner upon the subject of the gathering, the building of the Nauvoo House and Temple. He spoke of the Priesthood, and said that it was a perfect system of government.

In the afternoon, the Conference reassembled, and Elder Kimball spoke in parables—Gather in the wheat and the tares, thrash the wheat, and the mill will blow away the chaff. He said an Elder could get a people together, and could get them to receive the work, if he did not whip the sects so much. He compared such Elders to a shepherd who would call up a buck and a flock of sheep, and hand them a little salt; and just as they begin to eat, hit him with a club across the head, and the sheep will run away.

Elder George A. Smith followed, and bore testimony of the work. Spoke of the Elders spending their time in speaking about mysteries and speculating upon things beyond the vail, which they did not understand. Advised them to wait till God revealed hidden mysteries to them before they undertook to preach them to the people. "The conduct of some Elders puts me in mind of an anecdote of a wealthy farmer to whom a man applied to be hired. The farmer asked him if he was good at telling a lie; for he wanted a man who could invent a straightforward lie. The man replied that he was not much of a hand at fabricating lies, but he was tolerably dexterous at putting a good face on a lie after it was told. The farmer consented to take him on trial; and soon after, in paying a

visit to a young lady, he took his new servant with him; and, in the course of his visit, he told her a story of a very large cheese-house which he had, and of the gigantic cheeses which he made, and which took several yoke of oxen with immense lever power to press. She, being inclined to doubt his statement, took the opportunity, in the temporary absence of the farmer, to ask his servant man if it was true. 'Well, ma'am,' said he, 'I don't know; my master never suffered me to go into his cheese-house; but I do know this, that he has a grist mill of four run of stones, which is propelled by the whey which runs from that cheese-house.' Elder Smith counselled the Elders to be wise enough to let such things alone, and talk about the whey which runs from the cheese-house; or, in other words, the good things of the kingdom which we have received and do understand, and wait patiently until the Lord takes off the vail of darkness. He spoke of the collegiate education he received from President Joseph Smith, which was to preach short sermons and make short prayers, which had done him much good in life.

President B. Young said the Scriptures had been mystified to that degree, that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God; comparatively they don't know their right hand from their left. We are trying to revere the Scriptures, and to make them so simple that the people can understand them. Place a man in this room who is ignorant of science, and take everything out that we can see, and then ask him if there is anything in the room. He will say, No, only we two. I tell him there are millions of live animals in the room—that we even breathe them; and I will show him, by the aid of the microscope, that there are live animals in a drop of water, which appear to be eight feet long; but he won't believe it until he sees it through the magnifying glass. So with the unbeliever in revelation. He does not believe in God, in angels, or in spirits, because he cannot see them; but let him have spiritual glasses, or obey the commandments of God, get the Spirit of God, and then he can see the truth.

A hymn was then sung.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 21, 1860.

EMIGRATION.—In the last Number of the *Star* we stated the amount fixed upon to be deposited for an outfit from Florence to Utah by the emigrating Saints this season. It should be borne in mind that the amount then stated—namely, £4 per head, includes *all*, both old and young. The amounts thus deposited for small children and infants, if not required for hand-carts and provisions, will nevertheless be necessary for teams and waggons to accompany the hand-carts for the benefit of the company to haul those infants and their mothers occasionally, with the sick and infirm, as well as provisions and extra luggage. One team and waggon will be sent to every eight or ten carts, in all probability.

Heretofore children over three and under twelve years of age have been, and probably will again be taken from New York to Florence, or other outfitting point, for half price, so that the £3 required for railway fare from New York to Florence for each adult will also take two children of three and over under twelve years of age, in all probability. We presume that all under three years old will, as before, go free of fare; but, as we have before stated, the passengers must be prepared with means to furnish necessary provisions for *all*.

We are aware that in former years the amount required for carts and outfit on the frontiers has been £3. That amount, however, was never sufficient to procure the entire outfit for the whole journey. Besides, it should be recollected that the

market on the frontiers is very fluctuating, and that the excitement created by the Pike's Peak gold mines has caused a decided rise in all the articles required for an outfit for the Plains, as well as in oxen and waggons. These are circumstances that we cannot control, but which should stimulate the Saints to greater exertions to overcome and get out of this land before greater obstacles are thrown in their way.

Again, £2 10s. has been the amount required for railway fare from the port of disembarkation to Iowa City, or other place of outfit for the Plains, while we now require £3 to Florence. This may also appear to some as an extravagant increase; but it should not be forgotten that Florence is over 300 miles nearer to Utah than Iowa City is, and that the road between Iowa City and Florence, at the season of the year when the Saints would have to travel it, is, in point of toil and hardship, by far the worst part of the journey, owing to its being a low, wet country, and in the spring of the year subject to heavy and continual rains, which, with a clay soil much of the way, render the roads almost impassable. It has been thought wisdom to go as far as possible by steam, and avoid this toilsome and harrassing part of the journey, which has taken from fifteen to twenty days to accomplish, besides a vast amount of hard labor and a heavy draw upon the stock of patience, which is or should be stored away for the journey. By this arrangement, the Saints are enabled, in about twenty-four hours, without exertion, to accomplish what has heretofore cost about twenty days of excessive toil; and, instead of being worn down by fatigue, are fresh and vigorous for the journey across the Plains. We think the difference of ten or fifteen shillings in railway fare but a trifle, when compared with the advantage gained. We hope that when the Saints come to understand these things thoroughly, they will feel satisfied with the arrangements, and that their interest alone has been consulted therein. Should the amount required for teams and hand-carts prove to be more than sufficient, the overplus will be returned to the parties on the frontiers; should it prove too little, we hope they will be prepared to make up the deficiency.

There is another matter to which we desire particularly to call the attention of the emigrating Saints—namely, the amount of provisions to be furnished for the Plains.

On this subject, brother Cannon, in a letter recently received, writes thus:—

"I would suggest to you the propriety of making out a list of the provisions needed, so that they can be ordered from St. Louis, or some other point where they can be obtained cheap. For the Saints to rush to the frontiers, without any steps being taken to accumulate there all the provisions necessary for the outfit, would be very unwise. I learned this last season. Had it not been for the heavy supply of provisions bought by brother Eldridge at a venture, we should have fared badly last season. Merchants, seeing the demand there would be for these articles, would have put them up to ruinous prices.

For every soul over four years of age I should reckon full rations; that would be 100 lbs. of flour, 40 lbs. of bacon or other meat, and other articles such as coffee, tea, rice, sugar, dried fruit, &c., as they may think proper. One hundred pounds of flour is not sufficient to last a person throughout; but I think, by the time that is consumed, they can be met with fresh supplies from the Valley.

I forward you a list of articles, with the prices I paid last year—namely, oxen per yoke, $80 (£16 9s. 10d.); cows, $25 (£5 3s. 1½d.); waggons, $96 (£19 15s. 10½d.); tents, $12 (£2 9s. 5d.); flour, $4 28 cents (17s. 6½d.) per 100 lbs.; bacon, 12½ cents (6d.) per lb.; biscuits, 8 cents (4d.) per lb.; sugar, 10 cents (5d.) per lb.; rice, 8 cents (4d.) per lb.; coffee, 13 cents (6½d.) per lb.; dried apples, 12½ cents (6d.) per lb.; soap, 5 cents (2½) per lb.; axes, $1 50 cents (6s. 2d.) each; spades, $1 25 cents (5s. 1d.) each; shovels, $1 25 cents (5s. 1d.) each; stoves, $20 to $25 (£4 2s. 5½d. to £5 3s. 1d.) each.

There are some things put down that I would counsel the poor Saints to dispense with. Spades, shovels, stoves, dried fruit, &c., can all be dispensed with. I put them down, so that, if any who have means wish to get such things, they may know the price. I have wished that the Saints could be accustomed to and content with a coarser quality of flour than superfine. If they could eat corn-meal and shorts, or unbolted flour, and cook

these articles as we do, they could save considerable in the item of breadstuff, I think: I do not suppose they would like it, however, because they are unaccustomed to the use of such articles.

I find, by looking over my accounts, that the nett cost of the hand-cart emigration last season was $22 30 cents (£4 12s.) per head from Florence. This, of course, does not include the provisions consumed during the stay in Florence. I would suggest to you, therefore, the propriety of getting a sufficient amount deposited both for hand-carts and teams, to cover all contingencies that may arise. Whatever they may deposit over and above the cost of the outfit, if any, will be returned to them. By this course, I think, money can be saved to the Saints; for there is much money spent foolishly."

From the foregoing, which, from our experience in such matters, we are fully prepared to endorse, it will be seen that the £4 deposited for hand-carts will only secure the carts, waggons, teams, and rations of flour and bacon, or other meat, and possibly a little tea and coffee; and that those things must be procured cheaper than they were last year, if they are purchased with that money even. If, therefore, any of the emigrants require any of the other articles, they should send us a list of the articles, and the amount of each which will be required, and should, at the time of making the deposits for hand-carts or waggons, send in the order and an additional deposit for the same, according to the foregoing list of prices as named in brother Cannon's letter.

The Saints should not have less than 15s. or 20s. per head for the provisions after leaving the ship, while travelling to and staying at Florence.

We are thus particular in presenting this matter before the Saints, that there may be no misunderstanding with them when they reach the frontiers, and that they may not be expecting more than their money will purchase for them. It would be better to have a few shillings coming back to them, from having deposited more than was necessary, than to have to advance more after they arrive, and purchase things at a disadvantage from having deposited too little.

We would recommend all the emigrants to defer purchasing their tins and other necessary outfit for the ship until they arrive at Liverpool. We can make arrangements for them to procure a better and cheaper article than they are likely to get elsewhere. We have done this on former occasions, and have heard no complaints on account of price, or leaky or deficient vessels, while those who have provided for themselves elsewhere have been imposed upon, and put to much trouble and inconvenience on account of leaky and deficient tins and inferior articles. We feel a confidence in recommending this course, from never having heard any complaints from those who have adopted it. We can make arrangements with one or two shops to furnish all of these things much cheaper than they can otherwise be procured, and such as can be relied upon. We would also recommend the Saints by all means to procure sacks, not boxes, to carry their luggage and clothing in. It will not cost them less than 10d. per pound for every pound weight of wood they carry to Utah. It would be a small box for clothing that would not at that rate cost twenty shillings carriage from here to G. S. L. City. A small light box for provisions is all that should be carried by the hand-cart emigrants, unless they have plenty of means.

There are doubtless many who, taking it for granted that £10 would be the sum that would be required for their emigration by hand-cart arrangements, have striven hard to accumulate that amount, and having done so, have felt that their deliverance this season was sure; but who will be sorely tried and disappointed in not being able to accomplish the object so long and ardently desired. And while we feel deeply for your disappointment—while you have our warmest sympathy for your trials, we say to you, Be not discouraged. The Lord is mindful of you; all your ways are known unto him; and inasmuch as you are faithful and diligent to keep all

his commandments as they are made known unto you, and acknowledge his hand in all things, he will bless you; and, in his own time, if you falter not, nor slacken your efforts, will bring you deliverance for bondage, joy for sorrow, and rejoicing for afflictions, till you shall feel in your hearts, It is enough; the Lord has recompensed me double for all my sorrow.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 31, 1859.

President A. Calkin.

Dear Brother,—At the end of another year, I feel happy and thankful to the Lord that I am able to inform you of the condition of the Scandinavian Mission as being good. The prospects are cheering in every part; the spirit of inquiring after the truth is upon the people,—so much so, that we, in the last quarter, have had to increase the number of the Travelling Priesthood in order to meet the call of holding meetings and preaching the Gospel. The Lord has prospered his work through the Elders in the ministry which have been faithful and united with me in carrying out your instructions in every respect.

The number of the baptized in the past year, as the enclosed Statistical Report shows, has been 929;—in Denmark, 541, in Sweden, 235; in Norway, 153. The Mission consists at present of fifteen Conferences, with 145 Branches. The total number of members, including the Priesthood, is 2,512 in Denmark, 860 in Sweden, 562 in Norway; making 3,934 in all. The Saints in general are increasing in faith and good works: they are honest, persevering, and obedient to every law and requirement, and very anxious to gather with the people of God in Zion. I feel to say, with a full heart, God bless them!

The news of the coming of our dear brethren, John Van Cott and O. N. Liljenquist, was hailed with great joy by us all, as they are much beloved here; and when they arrived, on the 23rd of November, in good health and spirits, they were greeted with a warm and hearty welcome. The Spirit bears testimony that this Mission will prosper under the charge of President Van Cott; and brother Liljenquist, as a native, will have enough to do in bearing testimony and satisfying the curiosity of both Saint and sinner with regard to Zion. May the Lord bless and prosper these our brethren, that a good work may be done through their instrumentality!

Pursuant to your letter of November 16th, I have wound up the business of the Mission, and delivered it over to the hands of President Van Cott. We held a General Council here on the 22nd, 23rd, and 24th instant, when we had a good and profitable time. Favourable and cheering reports were given by the Presiding Elders from all parts of the Mission; the necessary business was transacted; the spirit of Zion prevailed, and was felt abundantly. Brother Van Cott addressed us in Danish unexpectedly well. He seems rather to have gained in the Danish tongue than lost, since he was here.

The enclosed Financial Report shows that the Saints have not neglected to pay Tithing and offerings. The wide-spread Mission makes the expenses rather heavy, though we have economized as much as possible. The amount of Tithing I have been able to remit to your Office this year is £1,195 18s. 10½d., and £95 0s. 5d. as book money.

I feel exceedingly happy and thankful to the Lord and his servants that I am released, with permission to go home to Zion to join the happy throng. It would be in vain if I should try to express my feelings of gratitude to my God and Father in heaven for his mercy towards me, that I have been preserved in faith, and have a number among his Saints.

I am also indebted to you, dear brother, for your fatherly kindness and instructions, which, next to the guidance of the Spirit of the Lord, have enabled me thus far to discharge the duties devolving upon me.

My co-workers, brothers N. Wilhelmsen and P. O. Thomassen have faithfully aided me in my labours, as well as the

young brother Charles Larsen, who has been assistant clerk in the Office since the 1st of July, this year. The Presidents of Conferences and the Travelling Priesthood in general are also deserving much credit for their integrity in the cause, labouring as they are in many places under disadvantageous and trying circumstances. I have felt it to be a great honour to preside over so goodly a people as the Scandinavian Saints; and I am satisfied that we have parted with mutual good feelings, judging from the kindness and love they have manifested towards me.

Now, dear brother, I will close this communication, praying that the Lord may bless you abundantly in your high and holy calling, together with all your co-workers in the Priesthood, and all the good English Saints. Please remember me to those associated with you.

With kindest regard to yourself, in which brothers Van Cott, Liljenquist, Thomassen, Wilhelmsen, and all the Saints join, I am, faithfully, your humble fellow-servant in the Gospel Covenant,

C. WIDERBORG.

ENGLAND.—BEDFORD PASTORATE.

Bedford, January 9, 1860.

President Calkin.

Dear Brother,—As the fourth quarter of the year is now closed, I will give you a brief account of the work of God in this Pastorate, which I am pleased to say is in a good condition. Unity and peace prevail in our midst, both with officers and members. I can speak in the highest terms of the Presidents of Conferences and Travelling Elders. They have been united with me in all things to carry out your instructions; and the consequence is, the Conferences are in healthy condition, and completely out of debt. The meetings are pretty well attended in many of the Branches, and a few have been baptized: at the same time, some have been cut off; but I think there is a prospect of a steady increase in the future. The Branches are mostly small, and the Saints are scattered over a great extent of country, which makes it difficult to get many together at any one place. It also causes a great deal of travelling for the Elders, as many of the Saints have to be visited at their houses to be instructed, or they could not obtain much from the Priesthood, on account of the distance they live from the places of meeting.

We are not able to make our meetings quite so interesting and efficient as I should like to have them, on account of the scarcity of officers, and, in some instances, from the uneducated condition of those we have; but, as a whole, I believe the Saints in this Pastorate are doing about the best they know how; and as such, I pray that God may bless them with an increase of faith and means to carry out his work on the earth, and gain their own salvation.

The Saints, including myself, have been cheered and blessed with a visit from yourself and brother Gates during the last quarter. It is indeed a great privilege to meet with our brethren from the Valleys of the Mountains.

In conclusion, let me say, May God bless you and your Council, and those associated with you in the holy ministry.

Yours truly,

WILLIAM BAYLISS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[*From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism, by* ELDER HENRY WHITTALL.]

(Extracts continued from page 834, Vol. XXI.)

JOWETT.

"The meaning of the former part of this verse [Rom. vi. 4,] will be more clearly brought out, if we recall the picture of baptism in the apostolic age, when the rite was performed by immersion, and Christians might be said to be buried with Christ; and the passing of the Israelites through the cloud and the sea, (1 Cor. x. 1, 2,) and even the deluge itself, (1 Pet. iii. 21,) seemed no inappropriate types of its waters."

MILTON.

"Under the Gospel, the first of the sacraments, commonly so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit and their union with Christ in his death, burial, and resurrection."

"'Buried with him in baptism.' Hence it appears that baptism was intended to represent figuratively the painful life of Christ, his death, and burial, in which he was immersed, as it were, for a season: Mark x. 38—'Can ye be baptized with the baptism that I am baptized with?' Compare also Luke xii. 50."

BURKITT.

"The ancients made use of divers ceremonies in baptizing adult and grown persons, thereby to represent the death, and burial, and resurrection of Jesus Christ: Immersion, or putting the person three times under water, either as our Saviour was under the earth three days, or in allusion to the three persons of the Trinity, in whose name we are baptized; and likewise emersion, then coming up out of the water, resembling our Lord's arising out of the grave."

"'We are buried with him by baptism into death.' The Apostle alludes, no doubt, to the ancient manner and way of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water; which rite had also a mystical signification, representing the burial of our old man, sin, in us, and our resurrection to newness of life."

"The Red Sea, through which they [Israel] passed, had its waters gathered into two heaps—one on the right hand, and the other on the left; betwixt which the Israelites passed, and in their passage seemed to be buried in the waters, as persons in that age were put under the water when they were baptized."

DR. MACKNIGHT.

"He [Jesus] submitted to be baptized—that is, to be buried under the water, by John, and to be raised out of it again, as an emblem of his future death and resurrection."

"In the expression, [in Gal. iii. 27,] 'have put on Christ,' there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his clothes before he went into the water, and put on new or clean raiment when he came out of it, to signify that he had put off his old corrupted nature, with all his former bad principles and practices, and was become a new man. Hence the expressions, 'putting off the old man,' and 'putting on the new.' Eph. iv. 22, 24."

"'Have been planted together in the likeness of his death.' The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a revivescence to a state of greater perfection."

"In the term regeneration, [Titus iii. 5,] when joined with baptism, there is an allusion to the phraseology of the Jewish doctors, who, when they admitted a proselyte into their Church by baptism, always spake of him as one *born again*."

CALVIN.

"From these words [John iii. 23,] we may infer that John and Christ administered baptism by plunging the whole body beneath the water."

"'They went down into the water.' Here we see the rite used among the men of old time in baptism; for they put all the body into the water."

"'But I have a baptism to be baptized with.' . . . He compares death, as in other passages, to baptism, (Rom. vi. 4,) because the children of God, after having been immersed for a time by the death of the body, shortly afterwards rise again to life; so that death is nothing else than a passage through the midst of the waters."

"Chrysostom, with whom the greater part of expounders agree, makes the word water [in John iii. 5,] refer to baptism."

THEOPHILACT.

"'Have been buried with him in baptism.' He, therefore, who has been baptized has been buried with the Christ."

"For the body of the Christ having been buried in the earth, brought forth a fruit of salvation. But since we indeed were buried in the water, and he in the earth, and we to sin, but he to the body, he [Paul] therefore saith, not in the death, but in the likeness of his death."

"The baptism is not a burial only, but a resurrection also."

BENSON.

"'Therefore we are buried with him.' Alluding to the ancient manner of baptizing by immersion."

"'Except a man be born of water,'—that is, baptized."

DR. ALFORD.

"'Buried together with him in your baptism.' The new life being begun at baptism—an image familiar alike to Jews and Christians. The process itself of baptism is regarded as the burial of the former life; originally, perhaps, owing to the practice of immersion, which would most naturally give rise to the idea."

"The symbolic nature of baptism is here [Luke xii. 50,] to be borne in mind: Baptism—death. The figure in the sacrament is the drowning—the burial in the water of the old man, and resurrection of the new man. See Peter iii. 20—22."

"The cloud and the sea being both aqueous, and this point of comparison being obtained, serves the Apostle [in I Cor. x. 1, 2,] to indicate the outward symbols of their initiation into the Church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely; for neither did they enter the cloud, nor were they wetted by the waters of the sea; but they *passed under* both, as the baptized passes under the water."

DR. WHITBY AND INGRAM COBBIN.

"'Baptized with the baptism that I am baptized with?'—overwhelming calamities represented by immersion in waters. (See Ps. xlii. 7; lxix. 2, &c.)"

DR. DAVIDSON.

"Baptism is used in this place [Matt. xx. 22, 23,] figuratively to express the overwhelming afflictions which our Lord endured; in which he seemed to allude to various prophecies respecting himself, where he is represented as overwhelmed in mighty waters. (Ps. lxix. 14, 15.)"

THOMAS SCOTT.

"Our Lord might, indeed, by a strong figure of speech, be said [Matt. xx. 22, 23,] to have been *immerged* in sufferings, when he endured the wrath of God as the propitiation for our sins."

BISHOP BURNET.

"The words of our Saviour to Nicodemus were [anciently] expounded so as to import the absolute necessity of baptism in order to salvation."

DR. TOWNSEND.

"Baptism was [anciently] called regeneration, as it was regarded to be a second and spiritual birth."

"The Catholic Church, through fifteen centuries, certainly, whether rightly or wrongly, identified baptism with regeneration."

CYRIL *(of Jerusalem)*.

"As he who is plunged in the water and baptized is encompassed by the water on every side, so they that are baptized by the Spirit are also wholly covered over."

BISHOP TAYLOR.

"Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom; and this is the expression which our Saviour himself used to Nicodemus—'Unless a man be born of water and of the Spirit.' And it is by St. Paul called the 'laver of regeneration.'"

TOWGOOD.

"'The washing of regeneration,'—or baptism."

DR. DWIGHT.

'To be born of water, as here [John iii. 5,] intended, is, in my view, to be baptized."

DR. MANT.

"It was to this sacrament of baptism, the institution of which he was anticipating, that our Saviour alluded, when he declared to the Jewish rabbi who was inquiring into the nature of his doctrine—'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God; and when, in reply to a further inquiry, he repeated his former declaration, and stated it in more limited and specific terms, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' It should appear, I say, that he was here alluding by anticipation to the sacrament of baptism which he intended to ordain."

"I make no scruple of considering these words of our Saviour, John iii. 5, as indicating the sacrament of baptism, because I believe it to be the doctrine of the Bible; and I am sure it is the doctrine of the Church of England."

BISHOP BEVERIDGE.

"What Christ means by being born of water and of the Spirit is now made a question: I say now; for it was never made so till of late years. For many ages together, none ever doubted it, but the whole Christian world took it for granted that our Saviour, by these words, meant only that Except a man be baptized according to his institution, he cannot enter into the kingdom of God; this being the most plain and obvious sense of the words, forasmuch as there is no other way of being born again of water as well as of the Spirit, but only in the sacrament of baptism."

(To be continued.)

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING DECEMBER 31, 1859.

CONFERENCE.	AGENT.	AMOUNT.		
Belfast	Thomas Crawley.	£70	19	3
Dublin	John K. Grist ...	54	15	1½
Dundee	A. N. McFarlane.	26	3	3½
Cheltenham	H. A. Shaw	17	14	1½
MISSION.				
Australian	Thomas Ford ...	306	1	3½
Swiss and Italian	Jabez Woodard ..	199	19	6
Carried forward		£675	12	6½

MISSION.	AGENT.	AMOUNT.		
Brought forward		£675	12	6½
Cape of Good Hope	G. Rucks	12	17	0½
San Francisco	G. Q. Cannon ...	105	5	6½
F. Merryweather		1	1	0
Isaac Whiteley		1	0	4
J. W. McLellan		0	17	9
Frederick Mackay		0	5	3
(Errors excepted.)		£796	19	6

PASSING EVENTS.

GENERAL.—A French letter states that a new percussion rocket of the most destructive powers for war purposes, and having an immense range, is being tested at Vincennes. The submarine telegraph between Singapore and Batavia has been successfully laid. The treaty between China and the United States has been put in force. Late intelligence from the western coast of Africa states that a serious riot had taken place between the people of the Intins and Bentil quarters, or companies into which Cape Coast Castle is divided: the contending parties met to fight on a plain two miles distant from the castle, the Intins numbering 3,500, and the Bentils 700: the combat was put an end to by the arrival of a force of regulars and municipal volunteers sent by the authorities, but not before 15 men had been killed, and 40 wounded.

AMERICAN.—An insurrection of the negroes lately took place at Bolivar, in Missouri, and the burning of the town was threatened: the insurrection, however, has been suppressed. Advices from Vera Cruz report continued disturbances in that country. The latest news from San Francisco state that very severe snow storms have occurred in that neighbourhood, interrupting mining operations, and causing much damage and loss of property. President Buchanan's Message to Congress, dated Dec. 19th, was transmitted to that body on the 27th, although the house had not been organized.

VARIETIES.

LONDON (including suburbs) is the largest city in the world; Bath is the handsomest city in the United Kingdom; Paris is the best built city in Europe; and Constantinople is the most picturesquely situated city in the world.

A DESCRIPTION OF THE PERSON OF JESUS CHRIST, AS IT WAS FOUND IN AN ANCIENT MANUSCRIPT SENT BY LENTULLUS, PRESIDENT OF JUDEA, TO THE SENATE OF ROME.—"There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their Prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows in those beauteous shades which no united colours can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress the sect of Nazarites; his forehead is smooth and large; his cheeks without either spot, save that of lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are clear, bright, and serene. He rebukes with mildness, and invokes with the most tender and persuasive language; his whole address, whether in word or deed, being elegantly grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently, and so persuasive are his tears that the whole multitude cannot withhold their tears from joining in sympathy with him. He is moderate, temperate, and wise. In short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty and divine perfection, every way surpassing man."